

DRG DRSYA VIVEKA



Verse 1

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसम् ।
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१॥

*rūpaṁ drśyaṁ locanaṁ dṛk taddrśyaṁ dṛktu mānasam,
drśyā dhīvṛttayas-sākṣī dṛgeva na tu drśyate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]

Verse 2

नीलपीतस्थूलसूक्ष्मह्रस्वदीर्घादि भेदतः ।
नानाविधानि रूपाणि पश्येल्लोचनमेकधा ॥२॥

*nīla-pīta-sthūla-sūkṣma-hrasva-dīrghādi bhedataḥ,
nānāvidhāni rūpāṇi paśyellocanam-ekadhā. (2)*

The forms are many and varied on account of differences like blue, yellow, gross, subtle, short, long, etc. The eye remaining the same sees (them) all. [Verse 2]

Verse 3

आन्ध्यमान्द्यपटुत्वेषु नेत्रधर्मेषु चैकधा ।
संकल्पयेन्मनः श्रोत्रत्वगादौ योज्यतामिदम् ॥३॥

*āndhya-māndya-paṭutveṣu netradharmeṣu caikadhā,
saṅkalpayen-manah śrotra-tvagādau yojyatām-idam. (3)*

The mind, remaining the same, knows the different characteristics of the eye such as blindness, dullness and sharpness. This also applies in case of ears, skin etc. [Verse 3]

Verse 4

कामः संकल्पसंदेहौ श्रद्धाऽश्रद्धे धृतीतरे ।
हीर्षीर्भीरित्येवमादीन् भासयत्येकधा चितिः ॥४॥

*kāmaḥ saṅkalpa-sandehau śraddhā'śraddhe dhṛtītare,
hrīr-dhīr-bhīr-ityevam-ādīn bhāsayatyekadhā citiḥ. (4)*

Consciousness remaining the same, illumines the thoughts of desire, willingness, doubt, belief, disbelief, fortitude, and its lack thereof, modesty, understanding, fear and such others.

[Verse 4]

Verse 5

नोदेति नास्तमेत्येषा न वृद्धिं याति न क्षयम् ।
स्वयं विभात्यथान्यानि भासयेत् साधनं विना ॥५॥

*nodeti nāstametyeṣā na vṛddhiṁ yāti na kṣayam,
svayaṁ vibhātyathānyāni bhāsayet sādhanam vinā. (5)*

This (Consciousness) does not rise (is unborn) and does not set (is immortal). It does not increase or decay (is immutable). It shines by Itself and It illumines others without any aid.

[Verse 5]

Verse 6

चिच्छायाऽऽवेशतो बुद्धौ भानं धीस्तु द्विधा स्थिता ।
एकाहंकृतिरन्या स्यात् अन्तःकरणरूपिणी ॥६॥

*cicchāyā''veśato buddhau bhānam dhīstu dvidhā sthitā,
ekāhaṅkṛtiranyā syāt antaḥkaraṇa-rūpiṇī. (6)*

The intellect (thoughts) appears to be conscious on account of the reflection of Consciousness present in it. The intellect (thoughts) is of two kinds. One is the ego and the other is the inner instrument (mind, intellect, memory). [Verse 6]

Verse 7

छायाऽहंकारयोरैक्यं तप्तायःपिण्डवन्मतम् ।
तदहंकारतादात्म्यात् देहश्चेतनतामगात् ॥७॥

*chāyā'haṅkārayor-aikyaṁ taptāyaḥ-piṇḍavan-matam,
tadahaṅkāra-tādātmyāt dehaś-cetanatāmagāt. (7)*

It is considered (by the wise) that the identity of the reflection (of Consciousness) and the ego is like that of the heated iron ball. That (identified) ego (in turn) due to identification (with the body) enlivens the body. [Verse 7]

Verse 8

अहंकारस्य तादात्म्यं चिच्छायादेहसाक्षिभिः ।
सहजं कर्मजं भ्रान्तिजन्यं च त्रिविधं क्रमात् ॥८॥

*ahaṅkārasya tādātmyaṁ cicchāyā-deha-sākṣibhiḥ,
sahajaṁ karmajaṁ bhrānti-janyaṁ ca trividhaṁ kramāt. (8)*

The identification of the ego with reflection of Consciousness, the body and the witness is of three kinds - natural, born of past actions and born of ignorance, respectively. [Verse 8]

Verse 9

संबन्धिनोस्सतोर्नास्ति निवृत्तिस्सहजस्य तु ।
कर्मक्षयात् प्रबोधात् च निवर्तेते क्रमादुभे ॥९॥

*sambandhinossator-nāsti nivṛttis-sahajasya tu,
karmakṣayaāt prabodhāt ca nivartete kramādubhe. (9)*

The natural (identification) between the mutually related (ego and reflection of Consciousness) cannot be annihilated. But the other two (due to Karmas and due to delusion) are eliminated with the exhaustion of Karma and with direct Knowledge respectively. [Verse 9]

Verse 10

अहंकारलये सुप्तौ भवेत् देहोऽप्यचेतनः ।
अहंकारविकासार्धः स्वप्नस्सर्वस्तु जागरः ॥१०॥

*ahaṅkāralaye sūptau bhavet deho'pyacetanaḥ,
ahaṅkāra-vikāsārdhaḥ svapna-sarvastu jāgaraḥ. (10)*

The body also becomes unconscious in deep sleep when the ego is in absorption. The half manifestation of the ego is dream and its full (manifestation), the waking. [Verse 10]

Verse 11

अन्तःकरणवृत्तिश्च चित्तिच्छायैक्यमागता ।
वासनाः कल्पयेत् स्वप्ने बोधेऽक्षैर्विषयान् बहिः ॥११॥

*antaḥkaraṇa-vṛttiśca citicchāyāikyam-āgatā,
vāsanāḥ kalpayet svapne bodhe'kṣair-viṣayān bahiḥ. (11)*

The thought modification of the inner equipment having attained an identity with the reflection of Consciousness in the dream state, project impressions, and in the waking state imagine objects outside with the eyes (sense organs). [Verse 11]

Verse 12

मनोऽहंकृत्युपादानं लिङ्गमेकं जडात्मकम् ।
अवस्थात्रयमन्वेति जायते म्रियते तथा ॥१२॥

*mano'haṅkr̥tyupādānaṁ liṅgamekaṁ jadātmakam,
avasthātrayam-anveti jāyate mriyate tathā. (12)*

The one insentient subtle (body) which is constituted of mind and ego, goes through the three states, and it is born and it dies. [Verse 12]

Verse 13

शक्तिद्वयं हि मायाया विक्षेपावृतिरूपकम् ।
विक्षेपशक्तिर्लिङ्गादिब्रह्माण्डान्तं जगत् सृजेत् ॥१३॥

*śaktidvayaṁ hi māyāyā vīkṣepāvṛti-rūpakam,
vīkṣepaśaktir-liṅgādi-brahmaṇḍāntaṁ jagat sṛjet. (13)*

Indeed, maya has two powers of the nature of projecting and viling. The projecting power creates the world, beginning from the subtle body (the experiencer) to the total universe (the experienced). [Verse 13]

Verse 14

सृष्टिर्नाम ब्रह्मरूपे सच्चिदानन्दवस्तुनि ।
अब्धौ फेनादिवत् सर्वनामरूपप्रसारणा ॥१४॥

*sṛṣṭir-nāma brahmarūpe saccidānanda-vastuni,
abdhau phenādivat sarva-nāmarūpa-prasāraṇā. (14)*

Creation is the manifestation of names and forms in the Reality which is Existence - Consciousness - Bliss, like foam etc. in the ocean. [Verse 14]

Verse 15

अन्तर्दृग्दृश्ययोर्भेदं बहिश्च ब्रह्मसर्गयोः ।
आवृणोत्यपरा शक्तिः सा संसारस्य कारणम् ॥१५॥

*antar-dṛg-dṛśyayor-bhedaṁ bahiḥca brahma-sargayoh,
āvṛṇotyaparā śaktiḥ sā saṁsārasya kāraṇam. (15)*

The other power (veiling power of Maya) veils the distinction between the Seer and the seen within, and the Reality and the creation outside. It is the cause of Samsara. [Verse 15]

Verse 16

साक्षिणः पुरतो भाति लिङ्गं देहेन संयुतम् ।
चित्तिच्छायासमावेशात् जीवः स्याद् व्यावहारिकः ॥१६॥

*sākṣiṇaḥ purato bhāti liṅgaṁ dehena samyutam,
citicchāyā-samāveśāt jīvaḥ syād vyāvahārikaḥ. (16)*

The subtle body in close proximity to the Witness and identified with the gross body, due to the influence of the reflection of Consciousness, shines and becomes the individual or the empirical embodied Self. [Verse 16]

Verse 17

अस्य जीवत्वमारोपात् साक्षिण्यप्यवभासते ।
आवृतौ तु विनष्टायां भेदे भातेऽप्याति तत् ॥१७॥

*asya jīvadvamaropāt sākṣiṇyapyavabhāsate,
āvṛtau tu vinaśṭāyāṁ bhedo bhāte'pyāti tat. (17)*

The jivahood (finitude) of the jiva (individual) appears in the Witness also due to superimposition. But when the veiling is destroyed, the difference becomes clear and that (notion of finitude) goes away. [Verse 17]

Verse 18

तथा सर्गब्रह्मणोश्च भेदमावृत्य तिष्ठति ।
या शक्तिस्तद्वशाद्ब्रह्म विकृतत्वेन भासते ॥१८॥

*tathā sarga-brahmaṇośca bhedam-āvṛtya tiṣṭhati,
yā śaktis-tadvśādbrahma vīkṛtatvena bhāsate. (18)*

Similarly, the veiling power covers the distinction of the creation and Reality and due to its influence, Reality appears as though undergoing modifications. [Verse 18]

Verse 19

अत्राप्यावृतिनाशेन विभाति ब्रह्मसर्गयोः ।
भेदस्तयोर्विकारः स्यात् सर्गे न ब्रह्मणि क्वचित् ॥१९॥

*atrāpyāvṛti-nāśena vibhāti brahma-sargayoḥ,
bhedastayor-vikāraḥ syāt sarge na brahmaṇi kvacit. (19)*

In this case also by the destruction of the veil the distinction of Reality and creation becomes clear. Of the two, the modification exists in the creation, never in Reality. [Verse 19]

Verse 20

अस्ति भाति प्रियं रूपं नाम चेत्यंशपञ्चकम् ।
आद्यत्रयं ब्रह्मरूपं जगद्रूपं ततो द्वयम् ॥२०॥

*asti bhāti priyaṁ rūpaṁ nāma cetyaṁśa-pañcakam,
ādyatrayaṁ brahma-rūpaṁ jagad-rūpaṁ tato dvayam. (20)*

Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]

Verse 21

खवाय्वग्निजलोर्वीषु देवतिर्यङ्नरादिषु ।
अभिन्नास्सच्चिदानन्दाः भिद्यते रूपनामनी ॥२१॥

*khavāyvagñijalorvīṣu deva-tiryaṅ-narādiṣu,
abhinnās-saccidānandāḥ bhidyate rūpanāmanī. (21)*

Existence-Consciousness-Bliss is the same in space, air, fire, water and earth, and in deities, animals, man, and so on. Only their names and forms differ. [Verse 21]

Verse 22

उपेक्ष्य नामरूपे द्वे सच्चिदानन्दतत्परः ।
समाधिं सर्वदा कुर्याद् हृदये वाऽथवा बहिः ॥२२॥

*upekṣya nāmarūpe dve saccidānanda-tatparaḥ,
samādhim sarvadā kuryād hrdaye vā'thavā bahiḥ. (22)*

Being indifferent to both name and form, and devoted to the Truth, one should always practise meditation both in the heart and outside. [Verse 22]

Verse 23

सविकल्पो निर्विकल्पः समाधिर्द्विविधो हृदि ।
दृश्यशब्दानुविद्धेन सविकल्पः पुनर्द्विधा ॥२३॥

*savikalpo nirvikalpaḥ samādhir-dvividho hṛdi,
drśya-śabdānuciddhena savikalpaḥ punar-dvidhā. (23)*

The practice of meditation within is of two kinds: with duality and without duality. Meditation with duality is again of two kinds, that which is associated with the seen and with words. [Verse 23]

Verse 24

कामाद्याश्चित्तगा दृश्याः तत्साक्षित्वेन चेतनम् ।
ध्यायेत् दृश्यानुविद्धोऽयं समाधिः सविकल्पकः ॥२४॥

*kāmādyāś-cittagā drśyāḥ tatsākṣitvena cetanam,
dhyāyet drśyānuciddho'yaṁ samādhīḥ savikalpakāḥ. (24)*

Thoughts arising in the mind like desires, etc. are the seen. One should meditate on Consciousness as their witness. This is the meditation with duality associated with the seen. [Verse 24]

Verse 25

असङ्गस्सच्चिदानन्दः स्वप्रभो द्वैतवर्जितः ।
अस्मीति शब्दविद्धोऽयं समाधिस्सविकल्पकः ॥२५॥

*asaṅgas-saccidānandaḥ svaprabho dvaita-varjitaḥ,
asmīti śabdaviddho'yaṁ samādhis-savikalpakaḥ. (25)*

I am unattached, Existence-Consciousness-Bliss self-shining, free from duality, this is the practice of meditation with duality associated with words. [Verse 25]

Verse 26

स्वानुभूतिरसावेशाद् दृश्यशब्दाबुपेक्ष्य तु ।
निर्विकल्पस्समाधिस्स्यात् निवातस्थितदीपवत् ॥२६॥

*svānubhūti-rasāveśād dṛśya-śabdābupēkṣya tu,
nirvikalpas-samādhis-syāt nivāta-sthita-dīpavat. (26)*

But, the non-dual state of meditation is like a flame in a place free from wind on account of complete absorption in the Bliss of Self-realisation, having ignored both the seen and the words. [Verse 26]

Verse 27

हृदीव बाह्यदेशेऽपि यस्मिन् कस्मिंश्च वस्तुनि ।
समाधिराद्यस्सन्मात्रात् नामरूपपृथक्कृतिः ॥२७॥

*hṛdīva bāhya-deśe'pi yasmin kasmimśca vastuni,
samādhir-ādyassanmātrāt nāma-rūpa-prthak-kṛtiḥ. (27)*

As in the heart, in any outside object also the first meditation (associated with the seen) is possible. That meditation is the separation of the name and form from pure Existence. [Verse 27]

Verse 28

अखण्डैकरसं वस्तु सच्चिदानन्दलक्षणम् ।
इत्यविच्छिन्नचिन्तेयं समाधिर्मध्यमो भवेत् ॥२८॥

*akhaṇḍaīkarasaṁ vastu saccidānanda-lakṣaṇam,
ityavicchinna-cinteyam samādhir-madhyamo bhavet. (28)*

The reality is undivided, of the same essence, of the nature of Existence - Consciousness - Bliss. Such uninterrupted contemplation is meditation of the middle kind. [Verse 28]

Verse 29

स्तब्धीभावो रसास्वादात् तृतीयः पूर्ववन्मतः ।
एतैः समाधिभिः षड्भिः नयेत् कालं निरन्तरम् ॥२९॥

*stabdhi-bhāvo rasā-svādāt tṛtīyaḥ pūrvavan-mataḥ.
etaiḥ samādhibhiḥ ṣaḍbhiḥ nayet kālaṁ nirantaram. (29)*

The total stillness within due to the experience of Bliss is the third kind of meditation as described previously. One should always spend time in the practice of these six meditations. [Verse 29]

Verse 30

देहाभिमाने गलिते विज्ञाते परमात्मनि ।
यत्र यत्र मनो याति तत्र तत्र समाधयः ॥३०॥

*dehābhimāne galite vijñāte paramātmāni,
yatra yatra mano yāti tatra tatra samādhayaḥ. (30)*

When identification with the body disappears and the supreme Self is known, wherever the mind goes, there one experiences meditation. [Verse 30]

Verse 31

भिद्यते हृदयग्रन्थिः छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥३१॥

*bhidya-te hr̥daya-granthiḥ chidyante sarva-saṁśayaḥ,
kṣīyante cāśya karmāṇi tasmin dṛṣṭe parāvare. (31)*

The knot of the heart is cut, all doubts are resolved and all his karmas get exhausted when the vision of Him, who is high and low, takes place. [Verse 31]

Verse 32

अवच्छिन्नाश्चिदाभासस्तृतीयः स्वप्नकल्पितः ।
विज्ञेयस्त्रिविधोजीवस्तत्राद्यः पारमार्थिकः ॥ ३२ ॥

*avacchinnaścidābhāsastr̥tīyaḥ svapnakalpitaḥ ।
vijñeyastrividho jīvastatrādyāḥ pāramārthikaḥ ॥ 32॥*

There are three conceptions of Jiva (Consciousness), namely, as that limited (by) Prana etc., as that presented (in the mind) and the third one Consciousness as imagined in dream (to have assumed the forms of man etc.) [Verse 32]

Verse 33

अवच्छेदः कल्पितस्यादवच्छेद्यं तु वास्तवम् ।
तस्मिन्जीवत्वमारोपात् ब्रह्मत्वं तु स्वभावतः ॥ ३३ ॥

*avacchedaḥ kalpitaḥ syādavacchedyaṁ tu vāstavam ।
tasmin jīvatvamāropādbrahmatvaṁ tu svabhāvataḥ ॥ 33॥*

Limitation is illusory but that which appears to be limited is real. The Jivahood (of the Self) is due to the superimposition of the illusory attributes. But really it has the nature of Brahman. [Verse 33]

Verse 34

अवच्छिन्नस्य जीवस्य पूर्णेन ब्रह्मणैकताम् ।
तत्त्वमस्यादिवाक्यानि जगुर्नेतरजीवयोः ॥ ३४ ॥

avacchinasya jīvasya pūrṇena brahmaṇaikatām ।
tattvamasyādivākyaṇi jagurnetarajīvayoḥ ॥ 34॥

Such Vedic statements as That Thou art etc. declare the identity of partless Brahman with the Jiva who appears as such from the standpoint of the Theory of limitation. But it does not agree with the other two views (of Jiva). [Verse 34]

Verse 35 and 36

ब्रह्मण्यवस्थिता माया विक्सेपावृतिरूपिणी ।
आवृत्याखण्डतां तस्मिन् जगज्जीवौ प्रकल्पयेत् ॥ ३५ ॥

brahmaṇyavasthitā māyā vikṣepāvṛtirūpiṇī ।
āvṛtyakhaṇḍatām tasmin jagajjīvau prakalpayet ॥ 35॥

जीवो धीस्थचिदाभासो भवेद्भोक्ता हि कर्मकृत् ।
भोग्यरूपमिदं सर्वं जगत्स्याद्भूतभौतिकम् ॥ ३६ ॥

jīvo dhīsthacidābhāso bhavedbhoktā hi karmakṛt ।
bhogyarūpamidaṁ sarvaṁ jagat syādbhūtabhautikam ॥ 36॥

It is because the fallacious presentation of Consciousness located in the Buddhi performs various actions and enjoys their results, therefore it is called Jiva. And all this, consisting of the elements and their products which are of the nature of the objects of enjoyment, is called Jagat (universe). [Verse 35 and 36]

Verse 37

अनादिकालमारभ्य मोक्षात्पूर्वमिदं द्वयम् ।
व्यवहारे स्थितं तस्मादुभयं व्यावहारिकम् ॥ ३७ ॥

*anādikālamārabhya mokṣāt pūrvamidaṃ dvayam ।
vyavahāre sthitaṃ tasmādubhayaṃ vyāvahārikam ॥ 37॥*

These two, dating from time without beginning, have (only) empirical existence and exist till one attains liberation. Therefore both are called empirical. [Verse 37]

Verse 38

चिदाभासस्थिता निद्रा विक्षेपावृतिरूपिणी ।
आवृत्य जीवजगती पूर्वे नूत्ने तु कल्पयेत् ॥ ३८ ॥

*cidābhāsasthitā nidrā vikṣepāvṛtirūpiṇī ।
āvṛtya jīvajagatī pūrve nūtnē tu kalpayet ॥ 38॥*

Sleep, said to be associated with Consciousness wrongly presented (in the mind) and of the nature of concealment and projection, at first covers the (empirical) individual self and the cognized universe, but then imagines them (in dream) afresh. [Verse 38]

Verse 39

प्रतीतिकाल एवैते स्थितत्वात्प्रातिभासिके ।
न हि स्वप्नप्रबुद्धस्य पुनस्स्वप्ने स्थितिस्तयोः ॥ ३९ ॥

*pratītikāla evaite sthitatvāt prātibhāsike ।
na hi svapnaprabuddhasya punaḥ svapne sthitistayoḥ ॥ 39॥*

These two objects (namely, the perceiving self and the perceived world) are illusory on account of their having existed only during the period of (dream) experience. It is because no one after waking up from dream sees those objects when one dreams again. [Verse 39]

Verse 40

प्रातिभासिकजीवो यस्तज्जगत्प्रातिभासिकम् ।

वास्तवं मन्यतेऽन्यस्तु मिथ्येति व्यावहारिकः ॥ ४० ॥

prātibhāsikajīvo yastajjagat prātibhāsikam ।

vāstavaṃ manyate'nyastu mithyeti vyāvahārikaḥ ॥ 40॥

He who is the illusory Jiva thinks the illusory world as real but the empirical Jiva thinks (that world) as unreal. [Verse 40]

Verse 41

व्यावहारिकजीवो यस्तज्जगद्व्यावहारिकम् ।

सत्यं प्रत्येति मिथ्येति मन्यते पारमार्थिकः ॥ ४१ ॥

vyāvahārikajīvo yaḥ tajjagadvyāvahārikam ।

satyaṃ pratyeti mithyeti manyate pāramārthikaḥ ॥ 41॥

He who is the empirical Jiva sees this empirical world as real. But the real Jiva knows it to be unreal. [Verse 41]

Verse 42

पारमार्थिकजीवस्तु ब्रह्मैक्यं पारमार्थिकम् ।

प्रत्येति वीक्षते नान्यद्वीक्षते त्वनृतात्मना ॥ ४२ ॥

pāramārthikajīvastu brahmaikyaṃ pāramārthikam ।

pratyeti vīkṣate nānyad vīkṣate tvaṇṛtātmanā ॥ 42॥

But the Paramarthika Jiva knows its identity with Brahman to be (alone) real. He does not see the other, (if he sees the other) he knows it to be illusory. [Verse 42]

Verse 43 and 44

माधुर्यद्रवशैत्यानि नीरधर्मास्तरङ्गके ।

अनुगम्याथ तन्निष्ठे फेनेऽप्यनुगता यथा ॥ ४३ ॥

साक्षिस्थास्सच्चिदानन्दास्सम्बन्धाद्वावहारिके ।

तद्द्वारेणानुगच्छन्ति तथैव प्रातिभासिके ॥ ४४ ॥

mādhuryadravaśaityāni nīradharmāstarāṅgake ।

anugamyātha tanniṣṭhe phene'pyanugatā yathā ॥ 43॥

sākṣisthāḥsaccidānandāḥ sambandhādvāvahārike ।

taddvāreṇānugacchanti tathaiva prātibhāsike ॥ 44॥

As such characteristics of water as sweetness, fluidity and coldness appear to inhere in the waves, and then also in the foams of which the waves are the substratum, so also Existence, Consciousness and Bliss which are the (natural characteristics of Sakshin) appear to inhere in the Vyavaharika Jiva on account of its relation (with Sakshin) and through it similarly inhere in the Pratibhasika Jiva. [Verse 43 & 44]

Verse 45

लये फेनस्य तद्धर्मा द्रवाद्यास्स्युस्तरङ्गके ।

तस्यापि विलये नीरे तिष्ठन्त्येते यथा पुरा ॥ ४५ ॥

laye phenasya taddharmā dravādyāḥ syustaraṅgake ।

tasyāpi vilaye nīre tiṣṭhantyyete yathā purā ॥ 45॥

With the disappearance of the foam (in the wave), its characteristics such as fluidity etc. merge in the wave; again with the disappearance of the wave in the water, these characteristics merge, as before, in the water. [Verse 45]

Verse 46

प्रातिभासिकजीवस्य लये स्युर्व्यावहारिके ।

तल्लये सच्चिदानंदाः पर्यवस्यन्ति साक्षिणि ॥ ४६ ॥

prātibhāsikajīvasya laye syurvyāvahārike ।

tallaye saccidānandāḥ paryavasyanti sākṣiṇi ॥ 46॥

With the disappearance of the Pratibhasika Jiva (in the Vyavaharika Jiva) Existence, Consciousness and Bliss (which are its characteristics) merge in the Vyavaharika Jiva. When that also disappears (in Sakshin) these characteristics (finally) merge in Sakshin. [Verse 46]